

Hawaiian Church Chronicle

"For Christ and His Church"

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THE RT. REV. S. HARRINGTON LITTELL, S.T.D., *Editor*

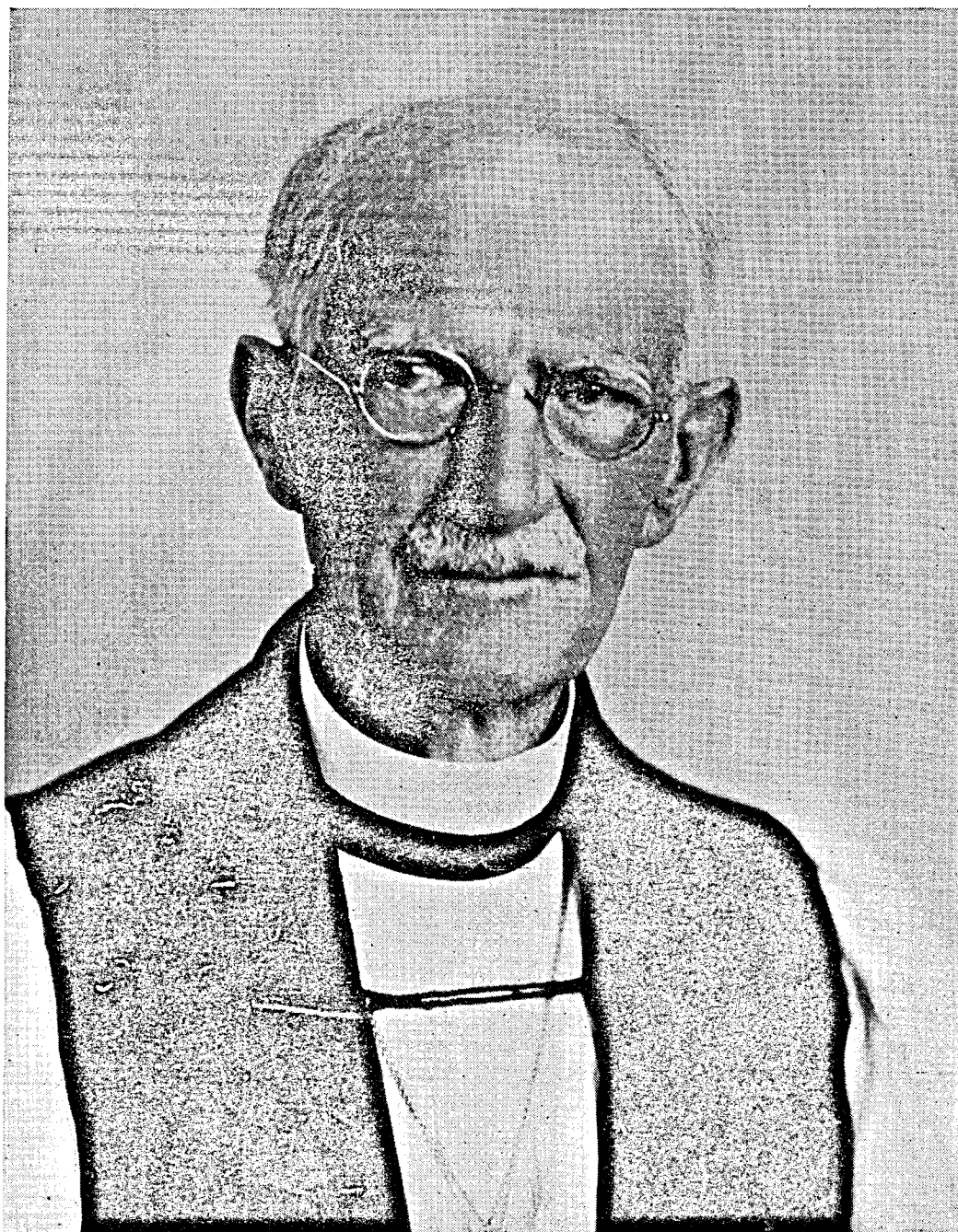
THE REV. E. TANNER BROWN, *Associate Editor*

VOL. XXIII.

HONOLULU, HAWAII, JANUARY, 1934

No. 11

Bishop Restarick Memorial Number



"THE WISE MASTER BUILDER"

Clergy List

MISSIONARY DISTRICT OF HONOLULU

THE RT. REV. S. HARRINGTON LITTELL,
S.T.D., Bishop's House, Queen
Emma Square, Honolulu. 1930

THE REV. CANON DOUGLAS WALLACE,
Retired; Kealakakua, Hawaii. 1905

THE REV. CANON F. N. CULLEN, Re-
tired, Queen Emma Square, Hono-
lulu. 1911

THE VERY REV. WM. AULT, St. An-
drew's Cathedral, Honolulu. 1897

THE REV. PHILIP TAIJI FUKAO, Holy
Trinity, Honolulu. 1910.

THE REV. FRANK N. COCKCROFT, Church
of the Holy Innocents, Lahaina,
Maui. 1915

THE REV. CANON JAMES F. KIEB, D.D.,
St. Elizabeth's, Honolulu. 1918

THE REV. J. LAMB DOTY, Missionary
at Large, Honolulu. 1918

THE VEN. ARCHDEACON JAMES WALKER.
St. Augustine's, Kohala, Hawaii. 1919

THE VEN. ARCHDEACON HENRY A.
WILLEY, All Saints, Kapaa, Kauai.
1924

THE REV. THURSTON R. HINCKLEY,
Non-Parochial, Honolulu. 1924

THE REV. J. L. MARTIN, Waimea, Kauai.
1925

THE REV. Y. SANG MARK, St. Peter's,
Honolulu. 1928

THE REV. NOAH K. CHO, St. Luke's,
Honolulu. 1928

THE REV. H. H. COREY, M.A., L.S.T.,
Church of the Holy Apostles, Hilo,
Hawaii. 1929

THE REV. B. S. IKEZAWA, Good Samari-
tan, Honolulu. 1931

THE REV. EDWARD TANNER BROWN.
B.A., St. Clement's, Honolulu. 1931

THE REV. J. C. MASON, Epiphany,
Honolulu. 1931

THE REV. C. F. HOWE, B.A., Church of
the Good Shepherd, Wailuku, Maui.
1931

THE REV. O. M. BAILEY, Mus. B., B.D.,
St. Mary's, Honolulu. 1931

THE REV. ALBERT H. STONE, M.A.,
Iolani School, Honolulu. 1932

THE REV. EDGAR W. HENSHAW, St.
John's-by-the-Sea, Kahaluu. 1932

THE REV. KENNETH D. PERKINS, B.A.,
B.D., St. Andrew's Cathedral Par-
ish, Honolulu. 1932

THE REV. CANON KENNETH A. BRAY,
B.A., B.D., Hawaiian Congregation.
St. Andrew's Cathedral and St.
Mark's, Honolulu. 1932

THE REV. LEON P. HARRIS, B.A., Iolani
School, Honolulu. 1933

THE REV. ERNEST KAU, Deacon Non-
Parochial, Ewa, Oahu. 1931

THE REV. WAI ON SHIM, Deacon, Sea-
bury-Western Theological Semin-
ary, Evanston, Illinois. 1933

THE REV. EDWARD M. LITTELL, B.A.,
Deacon, Iolani School, Honolulu. 1933

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MRS. CECILIA CHING, R. N., Assistant

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

January, 1934

THE RT. REV. S. HARRINGTON LITTELL, S.T.D.
Editor

THE REV. E. TANNER BROWN
Associate Editor

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Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

VOL. XXIII.

HONOLULU, HAWAII, JANUARY, 1934

No. 11

DEATH OF BISHOP RESTARICK

APPRECIATIVE ESTIMATES BY MANY FRIENDS

Soon after midnight of December 8, Henry Bond Restarick, Retired Bishop of Honolulu passed away peacefully from the scenes of this life to the hidden life beyond. Close to the completion of his 79th year, he was vigorous in mind, in spite of physical infirmities which have grown upon him during the past two years. When it became evident on the 4th of December and Bishop Restarick was taken to Queen's Hospital, that there could be no recovery, he was entirely resigned. He had long since put his house in order, and confidently faced the time of his departure. He received the Holy Communion on the day he entered the hospital, administered by his pastor, Rev. Edward Tanner Brown of St. Clement's. During the Bishop's last hours, Mrs. Restarick, Mrs. James Walker of Kohala, who was staying with her, Mr. Brown, and the Rev. O. M. Bailey of St. Mary's Mission were with him. The Last Offices for the Dying were said, including the Litany and the Commendatory Prayer, and the Bishop quietly entered the rest of Paradise.

We have received many letters of sympathy and of appreciation for Bishop Restarick, and are sharing with the Church a few of them in the selected estimates of the Bishop's life and work which appear below. These give loving expression of admiration and respect in which the Bishop is held by his many friends.

All the arrangements in connection with the funeral services at the Cathedral were carried out in accordance with such written directions as Bishop Restarick left, and with Mrs. Restarick's personal wishes. The Bishop of this Missionary District officiated, assisted by Canon Kieb and the Rector of St. Clement's Church. The Very Rev. Dean Ault acted as Master of Ceremonies. The body lay in state in the Cathedral from one o'clock until the service began at four, with a group of clergy in attendance, and praying, throughout the period. The body was kept at a mortuary chapel because of the use of all Church buildings for the Sunday morning worship, and there the nurses of our newly organized St. Barnabas Guild watched by turns from 7:30

Saturday evening until it was brought to the Cathedral at one o'clock in the afternoon on Sunday. A special choir, composed chiefly of present and former Priory girls, led the music, which consisted of three hymns and an anthem, "The Strife is o'er, the Battle Done", "Abide With Me", "Lead, Kindly Light," and "God Shall Wipe Away All Tears." Official representatives of all Diocesan organizations were present, as well as from the Hawaiian Historical Society, of which Bishop Restarick was president until a year ago, and of the Library of Hawaii. In addition several special personal friends of the Bishop attended, both Protestant and Roman, and nineteen of our clergy, vested, were in the procession. The pallbearers were leading Churchmen of the city, with two or three outstanding men in the community not members of our Church.

After the Cathedral service, the family, the clergy, and the pallbearers, forming at the gate of Nuuanu Cemetery, walked to the crematorium, where Bishop Littell said a final prayer over the body, and a blessing. The burial service was completed when the ashes were interred, the next afternoon at 4:30. Thus we laid to rest a noble Bishop, who has lived a strenuous life until his latter years; who has kept the Faith; who has endeared many people to himself; a scholar, and a public-spirited citizen, no less than a convinced Churchman; and we may confidently believe that henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give him at that day. May he rest in peace.

BISHOP RESTARICK: BUILDER

By Rev. Canon Jas. F. Kieb, D.D.

In the crypt of St. Paul's Cathedral, London, lie the mortal remains of Sir Christopher Wren, architect and builder of the mighty pile, and—graven on the wall near his tomb, we find this text, "Lector, si monumentum requiris, circumspice," which translated, literally, means, "Reader, if you seek his monu-

ment, look about you." Nothing could be more fitting, then, that we should quote these words in connection with the great life work of Bishop Restarick, first American Bishop of Honolulu, and a constructive builder of the Church in these fair Islands.

In the Summer of 1902, Bishop Restarick, with his family, arrived in Honolulu from the field of his successful missionary efforts in Southern California. The Anglican Church in Hawaii had but recently been taken over by the Church in America, and what the Bishop found, when he arrived, was a very modest work, with little or no equipment and very poor. St. Andrew's Cathedral, which housed the chief congregation in Honolulu, was a glorious sanctuary, but with only two bays as a nave. There was no house for the Bishop, and St. Andrew's Priory was a group of unsanitary buildings. Iolani school was closed. Except for some twenty-five lads under the care of a Church Clergyman, housed in the old Pro-Cathedral building. St. Peter's Chinese congregation had a humble chapel on the Cathedral grounds, and St. Clement's up Makiki way, was the only other white work in Honolulu. Missions had been started by the earlier missionaries on Maui and Hawaii, but their chapels were plain, and in many cases out of repair. There were day-schools connected with most of these outlying stations and they were serving their purpose manfully, but there was need of funds and proper equipment.

The zealous, young missionary Bishop, at once, located his family and then began to study the situation. The Clergy and lay folk came to his assistance and he gladly and thankfully listened to their suggestions and advice, feeling, as he once said, "so strange and alone in the new field." Bishop Restarick did not visit the other islands until he was acquainted with Honolulu. In fact, it was four months after he arrived, before he left for Maui and Hawaii.

One could not, in so brief an article, give in full the detailed features of the great construction program, only the high lights can be permitted. The Bishop, first cast his eye toward that part of Ho-

nolulu, known as Palama and there, with the assistance of Deaconess Drant and some faithful members of St. Peter's founded St. Elizabeth's Mission for Chinese. He was aided in this first venture, financially, by Mr. William A. Procter of Cincinnati, Ohio. The next step was, again, for Chinese work in Moiliili, where St. Mary's Mission was opened, which has since grown into St. Mary's Home for Children. Then on to Kapahulu, where faithful Hawaiian Church folk aided him in founding St. Mark's. Meantime, work was started among the Japanese and Holy Trinity came into existence, which, with work among the Koreans, resulting in St. Luke's Korean Mission Center, Holy Apostles Church, Hilo, Hawaii, was built, and the missions up the Hamakua coast were added to the venture, and the older work at Kona and Kohala was quickened by the zeal and enthusiasm of the young mission building Bishop. And permanent Church buildings were erected at Wailuku, Maui. The beautiful stone Church of the Epiphany was constructed at Kaimuki at a later date, when that part of the city of Honolulu began to build up. Work was started on the Island of Kauai.

During this spread of Church influence in the outside missions, the central plant developed with marked rapidity. With the purchase of land to the East of Emma Square, the new St. Andrew's Priory was built, and next it on the old Priory lot, the beautiful new home for the Bishop. Cluett House, Church Home for working girls, was then purchased and the new St. Peter's Church was

erected on the property adjoining the Cleghorn property, which had been obtained, whereon to locate cottages for the many teachers and workers of the mission. The Armstrong property, next to the Cathedral, to the southeast, was acquired and this gave a better and more permanent home for Iolani School, which had then built up to an enrollment of over two hundred students. The last purchase, which the Bishop made in Honolulu, was the Cummings property, which has made possible the beautiful Cathedral close.

The Cathedral enlarged by two bays and beautified within, with Altar, pulpit, organ and glorious windows, the Mackintosh Memorial tower, the Davies Memorial Hall, with the cloisters, as a group, rose from a mass of shacks and unsightly out-buildings, which have been cleared away with the succeeding years, leaving the great Gothic pile, a monument to those, who began and carried on the work in the early days.

There is an old saying, "A good workman is known by his chips." Yes—and a great builder is known by the material evidence of his work. Bishop Restarick ranks with those noble builders of the ages gone, who for the glory of Almighty God, labored and toiled, that the Church in her outward splendor, might speak of the inward beauty of the faith which she enshrines.

Bishop Restarick, a school master in early life, believed in education as a means of moral and spiritual development and he was, not alone, a wise and prudent business man, but he had an earnest and sincere desire for souls, and

through teaching and preaching and daily ministry, he brought the comfort and cheer of the Christian Faith to thousands, with whom he lived.

"Well Done, Thou Good and Faithful Servant."

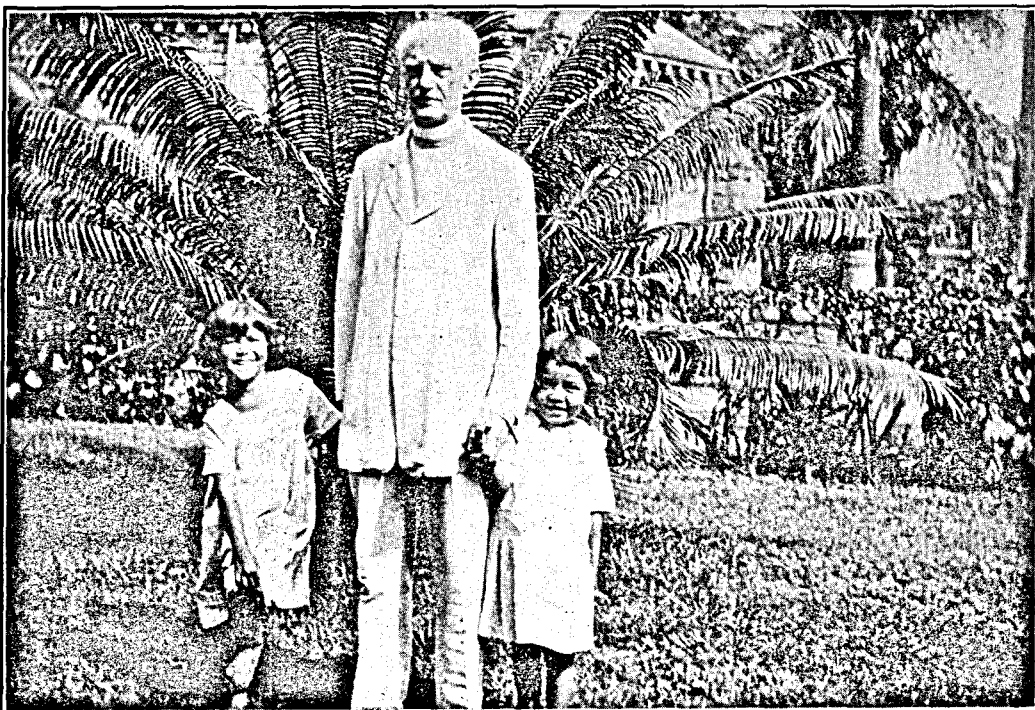
BISHOP RESTARICK AND THE PRIORY

By Louise Lucas

Among the institutions turned over to Bishop Restarick on his arrival in the Islands was St. Andrew's Priory. This was a boarding school for girls which had been established in 1867 by Sisters sent out from England by the Society of Holy Trinity. Two of these, Sister Beatrice and Sister Albertina, refusing to return to England when recalled by the Society, had struggled to carry on the work of the school without its financial assistance. When the school was taken over by Bishop Restarick, these two Sisters were given a cottage in the grounds as a home and finished their lives there, keeping up their contact with former pupils and retaining a deep interest in the work.

Coming with Bishop and Mrs. Restarick from San Diego were Miss Evelyn Wile, Miss Charlotte Teggart and Mrs. L. L. Folsom, and within a few weeks of their arrival they were ready for the opening of school, Miss Wile as principal, Miss Teggart as treasurer and Mrs. Folsom as matron, and the term began with forty girls enrolled.

Picturesque in appearance, with quaint, vine-covered gate, the Priory buildings



THE BISHOP AND TWO OF "HIS PRIORY GIRLS"

were found to be in a deplorable condition—flimsy, worm eaten and almost wholly lacking in comfort and conveniences. With characteristic energy and determination, Bishop Restarick went about to better matters and soon conditions were more liveable, but from the first he saw the need of new buildings and equipment and planned and worked steadily to that end.

In spite of handicaps, the school increased rapidly in size. New teachers were added, many leaving far more lucrative positions on the mainland for the privilege of working under Bishop Restarick in building up this school.

In 1905 the old Robertson home adjoining the Priory was acquired by the Bishop, this being repaired and used by him and his family as a home for three years. In the meanwhile, from the Society of Holy Trinity he obtained a deed to what was known as "the field" and this and a gift of adjoining land from W. G. Irwin were added to the location on which he planned to build the new school.

Sufficient funds having been obtained, the cornerstone of the new Priory building, which was to stand on the site of the old Robertson home and was to cost \$55,000, was laid on February 7, 1909. Mrs. Restarick collected money for the furnishing and for the final payment on the building and by the end of 1910 the girls were established in their new home.

So, eight short years saw the transformation from a dilapidated worm-eaten building to a modern, well-equipped home and school, amply fitted to care for two hundred pupils.

Bishop Restarick's interest in the Priory never flagged and his relations with this institution were always particularly happy. He had the love and complete confidence of both teachers and pupils and when word went around the building, "the Bishop is here," faces lighted up and each girl was eager for a word of greeting from him.

After his retirement he was a frequent and always welcome visitor at the Priory, always ready with words of cheer and counsel which will be sadly missed. It was a sorrowing group of Priory girls who, at his request, sang the hymns he loved so well at the final services for him in the Cathedral.

BISHOP RESTARICK AND ST. MARY'S

By Hilda Van Deerlin

St. Mary's itself is a monument to Bishop Restarick for almost everything there came through him.

Soon after his arrival in Honolulu, in the fall of 1902, Miss Morroni, a devout

churchwoman and teacher in the public school in Moiliili, told the Bishop of the need for Christian work in that district and of what she had tried to do in that respect herself.

At once he considered the matter and before long he had rented a small cottage and St. Mary's Mission was started. The work grew satisfactorily and twice the Mission was moved into larger quarters.

In 1911, Bishop Restarick decided to buy land and erect a permanent Settlement House. Two good adjoining lots and a small house were purchased for \$2800, and in less than a year, with the help of General and Mrs. Davis and the District Branch of the Woman's Auxiliary, the Bishop had raised \$8000, and erected the Mission House.

With the development of the Orphanage more room was needed. Bishop Restarick immediately interested himself and \$2900 was soon in hand for the Kindergarten building.

In 1926 the cramped condition of the Home appealed to the Bishop and he and Mrs. Restarick raised the money for the wing containing the dining room and nursery which was named "The May L. Restarick Wing." The Woman's Auxiliary made St. Mary's their special object of work that year and erected the corresponding wing named after Louise F. Folsom, the first resident worker for St. Mary's. These two wings cost \$6500. The old house, that was purchased with the lot, became too dilapidated for further usefulness and once more Bishop Restarick went to work for St. Mary's, and in 1929 he raised \$5035, the cost of erecting the house that bears his name.

Not only did Bishop Restarick raise money and erect buildings but he gave himself personally to the work. From March 1925 till the end of 1931, when his health failed, he held regular Sunday

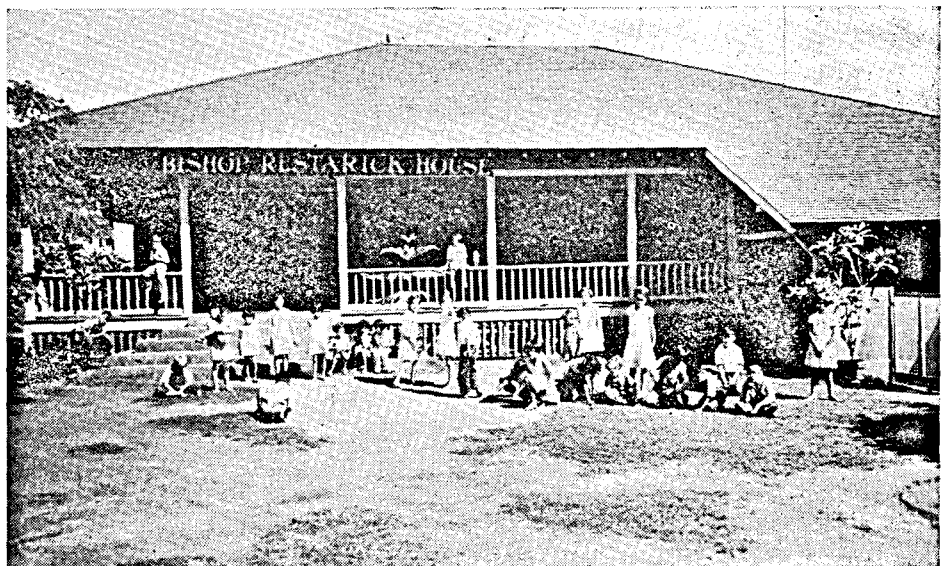
Morning service and instruction at 9 o'clock. For several months he had a Bible class for the older boys of the mission. One year he gave an ice cream party to the children of the Sunday School who had been faithful in attendance all through the summer. Another year he provided the Sunday School with the "Young Churchman" and "Sheltering Arms."

He baptized our children and married our young people. What ever took place at St. Mary's, whether it was a Kindergarten celebration or a special service in Church, it was of interest to Bishop Restarick and he and Mrs. Restarick were sure to be present. The first time that he took a drive after his serious operation he came to St. Mary's. The last time that he came was at our birthday celebration in September. He was quite ill at that time and Mrs. Restarick came alone and said that the Bishop was sorry but would not be able to be with us. A little later we were surprised to see him arrive. He said "I am not well and I would not have gone anywhere else today but I *had* to come to St. Mary's."

He loved St. Mary's. He loved to bring visitors and show them around.

Truly was he a Father-in-God to each and all, from the youngest to the oldest, and we looked up to him, loved and respected him as a wise and loving father to whom we could go at any time in any difficulty and receive help and godly counsel. If money was needed to help a boy he gave it, when sorrow and distress fell upon us he was the loving sympathizer.

St. Mary's has lost a wonderful friend, lost in one way, but we hope he is still our friend in a larger and even better way.



THE BISHOP RESTARICK MEMORIAL HOUSE AT ST. MARY'S

BISHOP RESTARICK—FRIEND

(From the viewpoint of a Hawaiian)
Curtis P. Iaukea

It augured well for the Church in Hawaii and community generally, when the House of Bishops, in its wisdom, saw fit to appoint, as the first American Bishop of Honolulu, the Rector of St. Paul's Parish, San Diego, following the turnover and transfer of the Anglican Church in Hawaii to the jurisdiction of the Protestant Episcopal Church in America.

It marked the beginning of a new era in progress and Church extension, and ushered in an atmosphere of goodwill and friendship amongst Clergy and laity alike, where hitherto factional strife and discord existed.

It speaks volumes of praise for Bishop Restarick's Episcopate when within a very short time of his coming, comparatively speaking, confidence and harmony were restored not only within the Church, but with all elements of the community. Especially is this true of the Hawaiian Congregation, many of whom still bore feelings of animosity and resentment towards those who had had a hand in the undoing of the Monarchy.

My personal knowledge and valued friendship of thirty years standing and more enables me to speak of Bishop Restarick in terms of the highest respect and commendation. Not only officially, but as a man, far more than any words of mine can express. Possessed of tact and good sound judgment and a sympathetic love and Aloha for the Hawaiian people and royalty, he won his way to their hearts.

This lovable trait and quality of life which loomed so large in his mind and affections, endeared him to Hawaiians—the Ex-Queen Liliuokalani in particular. They showed their Aloha for him by responding to any call the Bishop made upon them in Church activities. Led by the Queen, Church attendance increased in numbers; a loyalty to her new Faith that abided even to the very day of her death.

To the bereaved widow and children I herewith give voice and expression to my deepest sympathies, together with that of the Hawaiian race and people the late and lamented Bishop loved so well and befriended.

"Requiescat in pace."

BISHOP RESTARICK: FRIEND

The Rev. Henry P. Judd

It was characteristic of Bishop Restarick that he should maintain a great interest not only in his own Church but in other organizations that were established for the purpose of bringing in the King-

dom of God. In his relations with descendants of the early missionaries, he was always loyal to the memory of those pioneers who laid the foundations of the Christian home, the Christian church and the Christian school in these islands. In his writing and in his public addresses, he paid glowing tribute to what had been done for the cause of Christ by his predecessors in Christian service here.

We shall remember the late Bishop as a friend, as one who generously gave his counsel and judgment where it was appreciated, who maintained a keen interest in the work of the Hawaiian Evangelical Association—the spiritual legatees of the early American missionaries, and who regarded as his personal friends many of those whose forebears had come here with the message of the Gospel of our Lord and Saviour.

The world is made richer for the lives of those who know how to give us their friendship. Bishop Restarick enriched human life in this Territory because he displayed and exercised the spirit of friendship and of fellowship, because he desired that righteousness and justice and truth might prevail through the supremacy of friendship with God and man.

This man of God will be remembered in various ways—for his vigorous leadership in the Church, his abiding interest in Hawaiian history, his devotion to Christian education, his concern for the true welfare of the community, but if we do not also remember him for his friendship we shall fail in giving due regard for one who showed himself friendly at all times.

BISHOP RESTARICK: HISTORIAN

By Penrose C. Morris

There are those who are born with the historic sense, and those who are more or less without it. Bishop Restarick was a born Historian, who always viewed the present, and contemplated the future in the perspective of the past. In his sermon preached in St. Andrew's Cathedral on July 19, 1908, on the occasion of the consecration of the addition to the building, the late Bishop expressed in simple words his view of the place of History in human life. "The people of Israel," he said, "were constantly referred to their history, that they might learn wisdom for the present. Only those can understand the present who know the history of the past. The Holy Bible is largely history, and all human history is God's Bible where we may read the working out of His laws in social life."

Bishop Restarick had not only the historian's viewpoint, but he had the gift of adequate historical expression. He has left behind him an extensive collection of original historical material in

sermons, and published articles and books. A bibliography of his literary remains is needed, and doubtless will appear in time. Such a bibliography will reveal that the greater part of the late Bishop's writings were concerned with Hawaiian history.

For a whole generation the Bishop was a leading spirit in the Hawaiian Historical Society. He was its President for years until within a short time before his death. He never ceased to encourage the study of local history. His influence in fostering the knowledge of Hawaii's past will remain and endure.

In 1928, the late Bishop was one of the five Commissioners of the sesquicentennial celebration of the discovery of Hawaii by Captain Cook.

Two editions have already been called for of the admirable work, "Hawaii from the Viewpoint of a Bishop." The late Sir Joseph Carruthers, former Premier of New South Wales, himself no mean historian, wrote to Bishop Restarick of this book, saying: "I have read your book slowly, contrary to my usual habit. Your fairness of view is most apparent, hence one has confidence in your historical sense. I have many books on Hawaii, but I place yours as first of all." The Bishop, himself, said that in writing this book he kept in mind the principle that "the task of the historian is to separate truth from the propaganda of the past."

History, as has been said, is the essence of innumerable Biographies. In a wide sense all Biography is, therefore History. The late Bishop contributed to Biography a very notable and highly praised volume in his life of Dr. Sun Yat-Sen, the Chinese statesman and patriot, who, as a child, had attended Iolani School at Honolulu.

The Bishop, himself, by his own useful and devoted life, made history; indeed, as a writer and as a man, he made the very highest kind of history, for he wrote in ink, and by his life, the history of the Church. But is Church History the highest kind of History? No less than the classic Historian of Frederick the Great, and the French Revolution, the great Thomas Carlyle, is authority for the statement that it is.

It was Carlyle who wrote that it is not the outward condition of man's life, but the inward and spiritual that is of prime influence; not the form of government he lives under, and the power he can accumulate there, but the Church he is a member of, and the degree of moral elevation he can acquire by means of its instruction. Church History, therefore, said Carlyle, is or should be a sort of continued Holy Writ. Some of Bishop Restarick's writings may, in the light of this view of the value of Church History, be classed as a new Acts of the Apostles.

The late Bishop Restarick was a distinguished Historian only because he was that very rare type of man who shed forth the serene and clear light of the intellectual virtues:—justice and fair-mindedness, tolerance, truthfulness, and literary accuracy, impartiality, breadth of mental vision. There is yet another essential intellectual quality necessary to the good Historian, and Bishop Restarick's mind was amply endowed with it,—the quality that is known among the intellectually elect as "indifference;" not moral indifference, nor lack of interest in the goal of research, but the quality of intellectual honesty and aloofness that follows truth, as Plato said, "wherever it may lead." Those whose minds were not naturally disposed and trained by education to appreciate such an intellectual attitude might sometimes misunderstand it.

Occasionally during the Bishop's long life of preaching, teaching and writing, often involving the exposition of past and current history, there was inevitable conflict of opinion, but the Bishop's wisdom, courtesy and tact kept him almost free from controversy. He acted always on the theory that where no real principle of truth or morality was involved that demanded his defence, it was useless to induce unprofitable discussion and debate that might become acrimonious, and lead to discord in the Church and in the community.

As a writer and historian of the Church, the late Bishop showed that he set the spiritual values above mere learning, but not so as to discount or belittle sound learning. The Bishop's greatness of mind did not seek to dominate, but to persuade. He always acted in accord with Bacon's principle that it is the true office of History to represent the events, themselves, and to leave the observations and conclusions thereupon to the liberty and faculty of every man's judgment.

We shall all miss seeing the fine countenance of Bishop Restarick among us. His was a face that always called us to be mindful in a materialistic and worldly age, of the finer things of life, and of the mind, for his face reflected the soul of a man who by his life and writings helped to keep lighted the flame of truth that ever burns in the lantern of history well written and well lived.

BISHOP RESTARICK: PARISHIONER

By Rev. E. Tanner Brown

(Part of a sermon preached at St. Clement's Church, Honolulu, on December 17th at a Memorial Service for Bishop Restarick.

Text—"The beloved brother and faithful minister and fellow-servant in the Lord." Col. 4: pt. v7.

It was in 1920, upon retirement as Bishop of the Diocese, that Bishop Restarick and his family came to live among us and take a humble place as parishioners.

Humility is a mark of greatness. Through these years we have marked this attribute of the Christian life, "I am among you as one that serveth." It is not an easy matter to step down from a place of authority and leadership and join the ranks. I have known two men intimately who have done so gracefully, one a Rector Emeritus, who remained in a parish following a rectorship of twenty-five years, and the other was Bishop Restarick. Both were white as to hair, and white as to soul with the spirit of willing humility. I love them both.

I admit frankly that when considering the question of coming here some two and a half years ago I wondered about having a Bishop as a Parishioner. My correspondence with Chaplain Webster cleared up the point entirely, and then came an unsolicited letter from Bishop Restarick telling me everything which a proposed rector would wish to know about a possible parish. After giving the whole story and saying very nice things about all of you, he ended with these words, "I am a communicant of the parish and attend to my own business." How like him were those words and I need hardly add that he followed them punctiliously. He met us at the pier with words of welcome, followed quickly with the hope that a certain person present would be brought into the St. Clement's fold. Humility consists in forgetting oneself in a larger enterprise.

This initial experience proved a dominant feature of his parish life. His interest lay primarily with people. He has told me of many individuals, not connected with any parish, who should be active members of St. Clement's, and organized followers of their Lord. This is the true parishioner standpoint. Ours is a family parish and must be more and more a parish family. There is only one force for making it so, the parishioners themselves, and our Bishop-Parishioner led the way humbly and quietly and effectively. To those of you, who were led into our midst because of him, I wish to say that invariably he loved the individual and spoke well of each one. He remembered, how keenly he remembered, events and incidents of the long ago, and still cared either because of them or in spite of them. He lost himself in countless scores of human beings, and out of that humility came to each, we feel sure, an ennobling power.

He was proud of our parish. That must always be the result of true humility when one throws himself into something larger. He was proud of the faithful congregation, a feeling expressed in that first letter and often since. A far-seeing and sensible business man, he was proud of the way the office of the Treas-

urer was conducted and the care exercised by the Vestry.

There is a rare combination of sanity and faith in Church life as elsewhere; the sanity which sees actual conditions, forecasts others, and combines in its judgment a real faith in possibilities.

"You must have faith!" Do you remember those words uttered, yes I have heard it said 'shouted,' by Bishop Restarick in a Parish Meeting some three years ago when those assembled were rather hesitatingly contemplating the adventure of calling a new rector? He knew your capabilities, shown in countless ways during the past, and brought forward the added power of faith. A sane knowledge of resources, plus the power of faith to unlock other resources, these were the qualities he has shown as an abiding possession of our corporate parish soul.

He was proud of our services. They are in accord with his own type of Churchmanship. Our minds agreed about such things, the expression in worship along the lines the English-speaking peoples have developed it through the centuries. Neither of us felt it necessary to go to other lands for our models of worship. He loved reverence and beauty, which must surround our sacramental worship, and through all the form he sought the companionship of the Master.

What a happy time we had together on Trinity Sunday, May 22nd, 1932, when we celebrated the fiftieth anniversary of his ordination here in his parish church. The thoughtful and spirited sermon he preached to us, the blessing he gave to us, and the picture we had taken together out under our wide-spreading monkey pod tree will ever remain treasured possessions. It was a month later, on another joyous occasion, that we gathered in the Rectory to celebrate the golden wedding anniversary of the Bishop and his wife. Each one of us felt a pardonable pride in the multitudes who came from far and near to honor them and deck the house in golden flowers.

We have not forgotten that these two happy events followed soon after a great personal bereavement. We wondered if they would be celebrated. Time had not had opportunity to heal the wounds. But who wants time to bring forgetfulness. 'Tis poor comfort, "Time will heal." The Bishop and his wife were brave. We saw them throughout those days sustained by strength not of earth. We learned another lesson in the reality of spiritual power and a God of healing strength. Church truths were flowering before our eyes.

May I speak now in a more personal way? There are many reasons why life is happy here. One of the greatest has been this parish privilege of intimacy with Bishop Restarick. He seemed to

enjoy dropping into the study for a chat, and I found such pleasure in visiting him. In all those visits here is one remarkable fact, I never heard him say anything unkind about anyone. There must be two reasons for this; one, a deep understanding about the troubles and difficulties of others and an unwillingness to pass human judgment, the other the fact that he had something worth-while to talk about. Much of our gossip comes from mental poverty. I treasure the memory of those visits, glimpses into his mind rich in experience and wisdom, and revealing such a memory as left me awed by its tenacity and clearness.

He retained his theological knowledge, tempered by a continuous reading of a rich and varied nature, and strengthened by modern information. He was never an old man theologically and rejoiced in every evidence of the clergy keeping up with the times in their reading. He was an eminent preacher and I have often wondered at the grace he possessed in not audibly dissecting sermons heard here, but he was always appreciative instead. Some of the thoughts that have been given here were clarified through the illuminating wisdom of the Bishop in our little visits together. I will miss him tremendously in this as in countless other ways.

It was my privilege to minister at the bed-side of our Bishop-Parishioner prior to the two operations he underwent during the past year. He expected the Sacrament and I expected to bring it to him. There was no strange feeling that it was a preparation for death, rather a preparation for life. Would that all parishioners might understand this truth. The Church, if we submit to her teachings, carries us from birth through all of life with triumphant lessons and assurances.

He said at both times as he faced the inevitable, "I am not afraid," "It is all right whatever happens." There was no false bravery or stoicism about those words, but the full understanding of the truth, "Into Thy Hands I Commend My Spirit," the willingness of dependence upon the just God, who understands our frail humanity and the longings of our hearts to serve him.

Often this morning we have used the wrong verb, "he was," whereas the truth lies in the word "is." We knew him in his latter years as parishioner, a parishioner sweet and gentle, yet strong and honest, humble yet full of pride, always interested and loyal. He *was* these things, yet we must be Christianly correct and

say, he *is* these things. The qualities we admired and loved are the abiding possessions of our parish life. He is with us in the same spiritual helpfulness as of yore. We have lost his bodily presence and gained a wider, stronger spiritual presence. He *is*, not he *was*, should be the tenor of our thoughts. The spirit is free. At that awesome moment when the breath left the body our thought was of the unexpressable relief and buoyancy which must have come to the released spirit, freed from a tired and weary body. Life *is*, new visions beckon, adventures allure adventurous spirits, but love remains and he is free to help the people and the Church he loves.

He is a brother beloved and faithful minister and fellow-servant in the Lord for the strengthening and upbuilding of parish and Diocese in our united journey Godward through Jesus Christ our Lord.

BISHOP RESTARICK: CITIZEN

By Jared G. Smith
Financial Editor
The Honolulu Advertiser

My acquaintanceship with Bishop Henry B. Restarick was only casual up to about twenty years ago. During the earlier years of his ministry in Hawaii I knew him by good repute, as neighbors know and judge others with whom they live in a small community, without the closer contacts of mutual interest.

The inception of a more intimate friendship and fuller understanding came through an accident of travel, with its leisure to probe into past experiences and barter the common change of personal ideals, hopes, aspirations and opinions, as men must do who would know one another. We had started life in the then desparately poor prairie country among the pioneering race of settlers in Iowa and Nebraska. Except that one had lived east and the other west of the Missouri River there was the bond of common memories.

Earth, air and hardships were the same, winter blizzards, burdensome summer heat, drought, sand-storms, floods, tornadoes—these negated and nullified by the bountiful harvests and the spiritual uplift which came from having been in and a part of the building of foundations

on which there has been erected a mighty commonwealth.

Beginnings are all-important, which is the reason back of the public school, well-rounded family life, institutional charities and the church, when these are tied together with character-building and patriotism. This constitutes good citizenship. Because Bishop Restarick sincerely believed in these Beginnings, he was a good citizen.

He was liberal in his interpretation of each of the primary factors which go into the making of Right Beginnings, as teacher or leader must be whose garden of influence is planted with as many different races of people as our Hawaii. It mattered to him not what the form of religious worship and belief others might profess, if their religion reflected itself in personal living for the betterment of our common social order. This is good citizenship.

Recognizing that family life and the hearthstone are the corner-stone of our civilization, Bishop Restarick gave much of his time and sympathetic counsel to those who needed an understanding friend. Some of his best work was through his continuing contacts with the young matrons and mothers of growing families who had been "His Girls" at the Priory and Cluett House.

I saw much of this side of his priesthood in Kona during the war and post-war period, which was one of peculiar stress for so many Hawaiian families, gaining new respect for the man. He was a doer, more than a preacher in times and under conditions which tried men's souls. The good that he has done is inscribed Above, not on pages that men may read.

He respected the sincerity of teachers in other faiths and did not disdain to work with them for the promotion of the common beginnings, a catholicism which the world holds somewhat rare among churchly leaders—an attribute of good citizenship which must impress even the worldly. He held human relationships and patriotism as the first verities.

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Our mutual friendship with the late Edgar Henriques brought closer acquaintanceship during the last decade of Bishop Restarick's ministry, with fuller and more intimate exchange of views on matters farther afield. He was intensely interested in the problems of government, taxation, fiscal policies, industrial development and political faith—a clear thinker, well grounded in historical foundations. There were many three-cornered debates and discussions, with free interchange of opposing views. He read his daily newspapers and was abreast with the times, for that matter, often far ahead. His knowledge covered the sugar industry and pineapples in their relation to the political economy of this community.

A full, rounded, evenly balanced life was his. Whatever the task, he gave to it his best. He was a good citizen.

**BISHOP RESTARICK:
LIBRARY TRUSTEE**

Margaret E. Newman

When I came to the Library of Hawaii in 1927, Bishop Restarick was the acting President of the Board of Trustees, due to Charles H. Atherton's illness. In 1928, after Mr. Atherton had passed away, the Bishop was elected President of the Board and he retained that position for the last five years of his life. From our very first contact the Bishop impressed me with his kindness and I greatly appreciated his constant support and encouragement. He was ever ready to respond to an appeal for advice and he made me feel that he was eager to help me in every way possible to meet my problems as librarian of the Library of Hawaii.

For years he visited the library almost daily spending much of his time in the Hawaiian Historical Room collecting data for his series of weekly articles which were published in the Star-Bulletin from 1929 through 1931. He rarely failed to stop in at the office to ask how things were going and perhaps to tell some interesting bit of history which happened to be in his thoughts at the moment. His own life had been so full of interest it was a pleasure to hear him reminisce about the 1870's in the middle west, the 1890's in San Diego and the early 1900's in Honolulu.

The Bishop was always eager to champion the cause of the library whenever his efforts seemed needed. It was never

too much trouble for him to arrange for personal interviews with the Governor, with newspaper editors or other individuals when it seemed to the best interests of the library to do so. If there happened to be criticism of the library's policy made through the channels of the newspapers, his pen was ever ready to explain the matter at issue and to state the case for the library.

He knew most of the staff by name and was thoroughly interested in each individual. We shall miss him keenly. The library staff feels that it has lost a real friend and loyal champion in Bishop Restarick who was for so many years the President of our Board of Trustees.

**BISHOP RESTARICK:
CHURCHMAN**

By Bishop Littell

The inscription on a memorial tablet for Bishop Restarick, to be placed next to the tablet of Bishop Staley in the Cathedral ends with a text from St. Paul's First Epistle to the Corinthians; "A wise master-builder." It would be hard to find three words in Scripture more appropriate. That Bishop Restarick was "wise", has been emphasized in the preceding accounts of his life and work. That he was a "master-builder", is shown by the way he developed the building materials at hand, when in 1902 he received the work from Bishop Nichols of California, who was the official representative of the American Church in carrying out the transfer of this Missionary Diocese from the Church of England, following annexation of the Hawaiian Islands by the United States.

Controversies without and dissensions within the Church faced Bishop Restarick, and his wise judgment was never more evident than in the way he took hold of the situation. He was able to concentrate his efforts on Cathedral problems in Honolulu with more or less undivided attention, because of the excellent condition of the missions, long since founded by his predecessors, especially on the islands of Hawaii and Maui. The materials which this master builder found ready for use were splendid foundations,

laid through forty years of pioneer work, in circumstances of amazing difficulty and delicacy, by the first two Bishops of Honolulu, Dr. Staley and Dr. Willis. They won to the Church most of the members of the reigning family, Queen Emma and King Kamehameha IV standing supreme in their Church convictions and practices. These two monarchs gave a large part of the superb Cathedral Close in Honolulu. Queen Emma was responsible for erecting the beautiful sanctuary, choir, and adjoining parts of the Cathedral; accepted Bishop Staley's plans and founded St. Cross (later, the Priory) School and Iolani; welcomed the Sisters, both nursing and teaching, whom the Bishop brought out from England, with the personal interest of John Keble and Edward Bouverie Pusey, and at her death left endowed scholarships to the Priory for Hawaiian girls.

In addition Bishop Restarick found outstanding laymen, English and American, grounded in the faith and devoted actively to the upbuilding of the Church. How he smoothed over national and racial difficulties is an interesting story in itself. But even the acrimonious controversies with the early New England missionaries, and the differences of policy and methods within the Church through those early decades, did not prevent the first two Bishops of Honolulu from handing over to the American Church a well-developed missionary diocese, with evangelistic and educational work firmly established, and exerting an influence on public life in the Islands to a remarkable degree. In removing obstacles which had prevented more rapid growth in the Church, and in adapting the superstructure of the work, while not uprooting the long-laid foundations, the skill of Bishop Restarick was evident in many directions.

He was a convinced Churchman, and at the same time maintained friendly

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relations with all members of the Church Catholic, whether they were Roman or Protestant. The Hawaiian Evangelical Association, through its executive secretary, Rev. John P. Erdman, through its representative of an old missionary family, Rev. Henry P. Judd, and through a younger but well-known minister, Rev. Frederic B. Withington, has sent resolutions of sympathy on Bishop Restarick's death to the "sorrowing family, and also to the Episcopal Church through its Bishop", which I am happy to convey: "In his twenty years as Bishop of the Episcopal Church, he showed great zeal for the upbuilding of the Church, its expansion in many directions, its influence for righteousness, truth, mercy, and justice, its concern for transforming character and redeeming human life." The particular paragraph which illustrates the respect and appreciation of Christians of other ecclesiastical affiliations is this: "The Board of the Hawaiian Evangelical Association sympathizes with the Church of which he was a leader and with which he has been connected as a minister for more than half a century, in the passing away of this good man. We have appreciated his interest in the work of the early missionaries and his insistence that due honor should be accorded these pioneers. His words spoken in assemblies and his written words of appreciation of the services of the missionary fathers and mothers have been noted by us with gratification. We shall miss his presence in the community as one of its outstanding citizens, a fearless champion of our Lord and Saviour, a loyal worker in the Vineyard of the Master."

We may well recall words of Scripture, by the greatest of Christian missionaries St. Paul, as applying to Bishop Restarick—"Not slothful in business; fervent in spirit; a lover of hospitality; holding fast the faithful word as he hath been taught; able by sound doctrine to exhort and to convince gainsayers."

I want to end with a quotation from an editorial which appeared in our local paper, the Honolulu Advertiser, expressing the real feelings of a multitude of friends: "Old men and women, the sturdy middle-aged, the youth of these Islands, and the little children will miss him greatly. They are deeply grieved that he no longer will walk among us. His great heart held so much loving kindness, his fine, versatile mind gave so much in wise counsel and creative effort, his wide sympathy and understanding were so helpful that thousands feel a personal bereavement now that he is gone."

"He was distinguished in varied fields. As a prelate he was a true leader of his Church. As an author he had attained national recognition. He was an outstanding authority on historical subjects.

He was a vivid figure in civic affairs and intellectual activities. In every worthy thing that engaged his fellow men he was interested and he gave of himself unstintedly to the last. He had a rare gift for friendship and he drew friendship to him.

"We are saddened, but we are also uplifted at the thought that this inspiring life was spared to us so long and that at last he rests from his labors in the assurance that all is well."

FROM LIVING EPISTLES

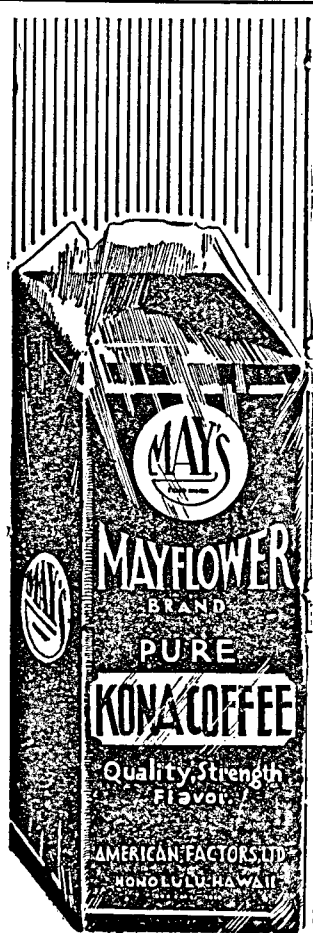
Bishop Restarick lives in the hearts of countless men and women scattered throughout the world. From every part of the globe letters and messages are coming to Mrs. Restarick. Each one pervades the atmosphere of deepest love and the sense of how valued has been the influence of Bishop Restarick's life to the writer.

A former lay-reader under the Bishop, now a Bishop of the Church, writes, "My mind goes back of course to the days at St. Paul's, San Diego, and to all that his strong faith and fearless teaching meant to me, and while for many years we have been widely separated I have felt always that we were near in spirit and one in the fellowship of Christ and His Church. I shall think of him always with grateful

affection as a true Bishop, Priest and friend." "He was to me a loyal friend and he had such charm as does not always go with a strict sense of duty and a firm faith. He did a unique work for the Church and the Master and we thank God for his life," writes another Bishop of the Church.

Very sweetly does one who has felt but recently the wonder of Hawaii, write, "Your island is a spot where earth and Heaven very nearly blend. May it bring the sense of his abiding presence very near to you." Another visitor, a Bishop, writes, "I feel after that visit no longer as if he were just a greatly admired 'older brother' but a real friend." Wonderfully through all the letters runs the strain of Hawaii's contribution, so illustrated by Bishop Restarick's life, "You have, both of you, always been so kind in friendliness." "Often we talk of those happy days we spent with you in your Episcopal home, so long ago now, but we never forget them. They are among the happiest memories of our joyful life, and the Bishop was the bright and vital and vivifying center of it all."

It is worth while being a Christian. One feels this so clearly when reading scores of phrases similar to "we are just a few among so many others who have crossed your path and been the happier for it." "It seems to both of us that



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we have lost a father rather than a bishop." One hesitates to intrude into the inner affections of the heart, and these brief words are suggestive of the hundreds who feel the same.

Bishop Restarick seems always to have been the wise builder. Otherwise how could one write, who was under him in years gone by, "A thousand times in weighing problems that came to me I have asked myself how would the Rector of St. Paul's, San Diego, settle this problem? He laid the foundations for whatever success or whatever wisdom I have shown."

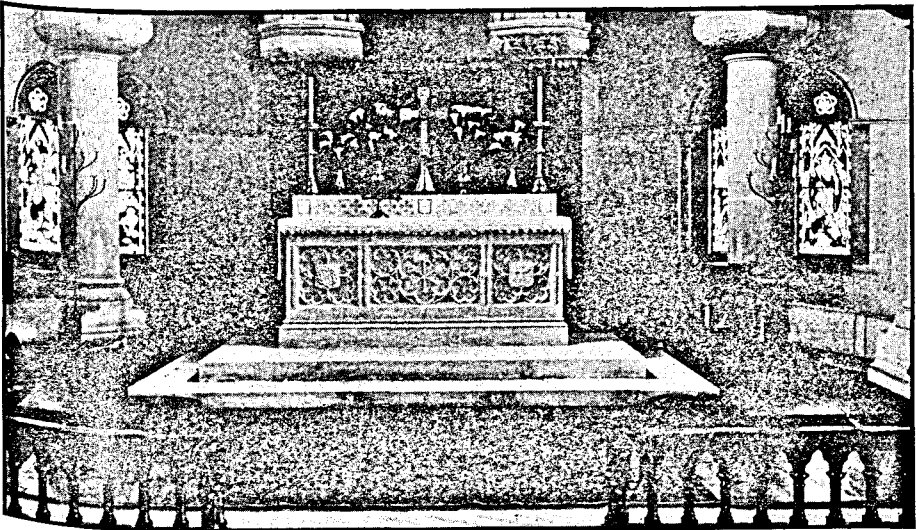
The true memorial has been made. "His mark on the Hawaiian Islands will last as long as the human race continues to live there."—E. T. B.

SUGGESTED MEMORIALS

Many suggestions for memorials to Bishop Restarick have been received. Any large enterprise is, of course, for Convocation to decide. Most of us feel sure that Bishop Restarick would counsel prudence in these days of heavy Diocesan obligations. Yet the thought is in our minds and hearts.

One thing we know, that Mrs. Restarick and the family wish to have a memorial in St. Andrew's Cathedral consisting of a suitable reredos. The wonderful Altar there was made possible through the work of Mrs. Restarick and she wishes the Sanctuary completed by a harmonious reredos to the Bishop's memory. This is an architectural problem and must be referred to competent artists. It is a question which must be taken up later. —E. T. B.

The Christmas pageant, "The Completion of Bethlehem," was used by many parishes and missions. This is from the pen of the Rev. Joseph C. Mason of Epiphany.



SHALL A MEMORIAL REREDOS COMPLETE THIS BEAUTIFUL ALTAR?

RETIREMENT OF
REV. FRANCIS M. CULLEN
(Continued from December Issue)

Here is his own account:

I began my Ministry in 1906 in Little Rock, Ark., ordained by Bishop Brown. My first charge was St. Mark's, Pulasky Heights, Ark. During the two and a half years of my incumbency there, I helped the Bishop carry out a program of Church building for which the Board of Missions in New York was granting him \$10,000. With this sum the Bishop agreed to erect seven Churches and to put six men out in the Mission Field. (I think this was the arrangement.) My part in this interesting program, was to draw up the plans and specifications, submit them to the Bishop, call for tenders and to superintend the construction and turn the completed structures over to the Bishop. Well, I built four or five little churches, left them complete in every detail, Altar, seats, lectern and alms-basin and all. The dear old Bishop used to playfully refer to me as his "Itinerant architect".

I was then called to Marianna, Ark., where I spent the two following years as rector of St. Andrew's. Here my son Herbert contracted malaria and it became necessary for me to leave the malaria-infested bottom lands of the Mississippi. In my anxious dilemma, I met the Rector of St. Paul's, Chattanooga, Tennessee, who told that his congregation had outgrown his capacity to minister to it, and he offered me the assistant curacy. I accepted.

From Arkansas to Tennessee

In the meantime my son recovered his health and strength living on the slopes of old Lookout Mountain, 2000 feet above sea level. And so it was that I remained in Chattanooga a year and a half longer, as rector of Thankful Memorial Church, a beautiful building constructed of pink

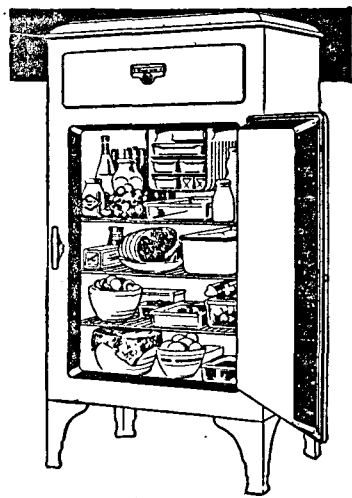
Tennessee granite and situated at the foot of the Mountain.

But soon I discovered that there was no permanency here. My good wife, who had been subject to occasional attacks of Bronchial Asthma, began to have protracted and more aggravated attacks of her old enemy. On the advice of the best physician in town, I was told to take Mrs. Cullen to the sea if I possibly could. But how? that was a serious problem, it was a question I could not answer, but I knew a FRIEND who had never failed me, who could answer. So I laid the whole matter before HIM daily and waited direction. Three months passed by but there was no respite from these distressing conditions. Meanwhile there came two calls to me, one from Tyler, Texas; and the other from Huntington, West Virginia, both most attractive charges. But Dr. Tatum's words were seared upon the tablet of my memory "you must try and go to the sea."

From Tennessee to Hawaii

Then came a letter from Bishop Restarick, a clear call out of the blue enclosing me a check for \$200 to pay for part of my transportation to Honolulu, if I should desire to come. The Bishop said he had met Chaplain W. K. Lloyd who spoke of me for a position which was vacant on the Islands. Thus my never failing FRIEND had used the good Chaplain to answer my prayer. Here was a way to the sea, so "folding my tent" like the Arab, I "silently stole away" from Chattanooga and arrived in Honolulu in 1911. The Bishop and Canon Ault received me at the wharf and

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brought me to the "Episcopal Palace" on Vineyard Street across the wall from Rev. Sang Mark's present rectory. Here we rested for two weeks. The Bishop proposed that I go to Paauilo, Hawaii. He said that the plantation Manager, Mr. Lidgate had asked him to close the Chaplaincy there, because they could not get the type of Parson that could adapt himself to the work in Paauilo. But the Bishop went on to say, that the Manager was a Canadian and the employees for the most part were Canadian and Scotchmen, and since I was Irish and my wife Canadian, he thought we should "fit in." He said "I am sending you to a very hard place, now go there and stay at least a year if you can—two years would suit me better. I rely on you to do your best."

Well, to cut the story short I gave them "full measure pressed down and running over". I lived and labored there for fourteen years. My prayers were wonderfully answered for my wife's Bronchial trouble left her from the day she breathed the ozone-laden breezes of the broad Pacific.

Moves to Honolulu

In 1925, I resigned my Chaplaincy in Paauilo to accept a teaching position in Iolani School, where I taught Latin, French, Accounting and commercial mathematics. Here I worked for eight years. This year I reach the age of 68 which is the "pension age." I have therefore decided to retire, as I really feel that I need the rest.

I cannot conclude this sketch without expressing my grateful heartfelt thanks to My Divine Master and to my revered Bishop for the joyous privilege they have bestowed upon me in asking me to give the last four months, before my retirement, to the people of Christ's Church, Kona. Our stay in Kona, Hawaii, with these charming lovable people, will be cherished by both Mrs. Cullen and myself, among the sweetest memories of our lives."

We are thankful for the sweet and happy influence which Canon Cullen's life sheds about. We pray for him and for Mrs. Cullen, who has shared with him the many experiences of a fruitful ministry, that they may be able to continue long amongst us in the life and work of the Church.

As we are going to press, word has come of the loss of two outstanding women of Christian leadership and consecration — Mrs. Henry D. Sloggett and Mrs. Frederick J. Lowrey. We plan to write an account of their life and work in the next number of the Hawaiian Church Chronicle.

CONCERNING CONVOCATION

February 2-4, 1934

The thirty-second Annual Convocation of the Missionary District of Honolulu will assemble, God willing, on Friday, February 2, 1934, and continue through Sunday, February 4. The annual meeting of the Woman's Auxiliary will follow on Tuesday, February 6. Church Army Night will be observed on Wednesday, February 7. The general program is as follows:

February 2, Friday—Feast of the Purification

9:30 a. m. Holy Eucharist (with Memorial for those of our Fellowship who have departed this life during the past year, especially Henry Bond Restarick, Bishop, and Hugh Latimer Burleson, Bishop.)

7:30 p. m. Public meeting in the Cathedral, when the Bishop will present his Annual Report, on Conditions, Progress, and Possibilities in Diocese.

February 3, Saturday

7:00 a. m. Convocation Corporate Communion, St. Andrew's Cathedral

9:00 a. m. Opening business session of Convocation

12:00 noon Intercessions

12:30 p. m. Luncheon

2:00 p. m. Afternoon business session

February 4, Sunday

Early Celebration of Holy Communion in all Honolulu Churches

10:00 a. m. Convocation Service in St. Andrew's Cathedral; the Bishop's Charge

Afternoon Annual Meeting of the Young People's Fellowship

5-7 p. m. Tea at St. Clement's

7:30 p. m. United Service; Public Catechising

"We defend religion too much. Vital religion, like good music, needs not defense but rendition. A wrangling controversy is precisely as if the members of an orchestra should beat folk over the head with their violins to prove that music is beautiful. But such procedure is no way to prove that music is beautiful. Play it."—*Fosdick*.

One of the rivers in Shantung Province, China, overflowed its banks not long ago, and washed away eight or ten houses at a place called Fang Shang. An English missionary arriving on a visitation just then found all the people in a very cheerful frame of mind, because they said, those houses had all belonged to gamblers and thieves.

THE DIOCESAN MORTGAGE BONDS

This month starts the time when the \$75,000 4% mortgage bonds of the Protestant Episcopal Church in the Hawaiian Islands go into effect. More than \$15,000 worth of bonds have been taken up by persons both within and without our own Church, and every mail brings applications from far and wide. The most distant purchaser so far lives in Baltimore, Maryland, and has sent his check for \$1,000's worth. The large number of \$100 bonds applied for, indicates the wide interest on the part of persons of small means. We look however to persons who are able to invest largely to do so. It is not necessary to pay in full immediately for the amount desired, but it would be a favor to the Board of Directors to have word of the proposed total to be purchased, together with the date of payment. Information and details in regard to these bonds can be obtained from any member of the Board of Directors, or from the treasurer of the Diocese, Mr. T. J. Hollander, Bishop's Office, Queen Emma Square, Honolulu, T. H.

HERE AND THERE IN THE DIOCESE

A Great Scout Service on January 14th in the Cathedral

Boy Scout Troop No. 8, sponsored by St. Andrew's Cathedral, is having a most successful year under the new leadership of George Sundling. Membership has been built up to 24 including the highest ranking scout in the Islands, Glenn Easton.

At Thanksgiving a weekend camp was held at Kailua, with Holy Communion Sunday morning celebrated at an improvised altar under the ironwood trees. On Sunday evening, January 14, the local troop will be hosts to about 15 other troops in the city at a magnificent service in the Cathedral in the interests of scouting. The speaker is Captain Willis Bradley. The Rev. Kenneth D. Perkins, chairman of the Troop Committee, has recently been made a member of the Honolulu Council, Boy Scouts of America, and will serve on the Club Committee.

Remember the Date Book

The Calendar Committee appointed by the Bishop respectfully requests that all Parishes, Missions, Branches of the Woman's Auxiliary and all other organiza-

tions connected with the Church on Oahu register in the DATE BOOK at the Bishop's House all dates for special services, meetings and entertainments for the coming year as soon as such dates are chosen. The Committee also requests that the DATE BOOK be consulted before such dates are definitely decided on.

The Committee hopes to avoid the confusion and misunderstanding caused by two or more gatherings being planned for the same day and hour. Success is possible only through the cooperation of the Clergy and officers of all organizations, and so we ask you to:

Remember to look at the Date Book,
Remember to register your date.

Maud B. Thompson,
Chairman, Calendar Committee.

Iolani Scholarship for the Hawaiian Boy

The appeal made in a recent number of the Hawaiian Church Chronicle brought a response of \$62 for the year's fees. Dr. Staley, who has made herself personally responsible for the boy, says that another \$200 is urgently needed to enable him to continue his course at the School, where he is earning a good record.

Mr. Hollander, at the Bishop's Office, will gratefully receive contributions.

Shingle Memorial Hospital, Molokai Explosions and Babies

"There were nine admissions to the Hospital during the month of November. There was one birth, a baby girl, but no deaths to report this month.

As usual, while we did not have so many patients admitted, the ones we did have made up in excitement for their lack in number. First, we had another woman who had a very bad hemorrhage after she was admitted. Then we had Miss Fennell brought in after her accident. And last, but not least, the Standard Oil men after the explosion. Dr. Wall, who was taking Dr. Wiig's place for a few days while Dr. Wiig was in Honolulu, thought it wiser not to move the men from Mr. Morse's house, where they were taken right after the accident, right away, so, since they could not be brought to the Hospital, we had to move the Hospital, (or the needful part of it, at least) to them. One of the men died a little over twenty-four hours after the accident; and the other was then moved to the Hospital on Thanksgiving Day, where we have been looking after him ever since. When I tell you that it takes Dr. Wiig, a nurse, and Stanley Sakai three hours every day to do his dressing, you can realize how badly he is burned. However, we have every hope now of his ultimate recovery. All of which goes to show that the Hospital is of some use to the community.

We had our monthly Baby Conference with an attendance of twelve. At our prenatal conference we again had four prospective mothers. Our "Out-patient" Clinic registered one hundred and fifty-seven.

Dr. Benz of Honolulu made us his first visit, when he came over to see Miss Fennell, and he said some very nice things about the Hospital."—From Mrs. MacAdam's report to the Board of Managers for November.

Visit of Miss Beardsley

The visit of Miss Edna B. Beardsley, Assistant Secretary of the Woman's



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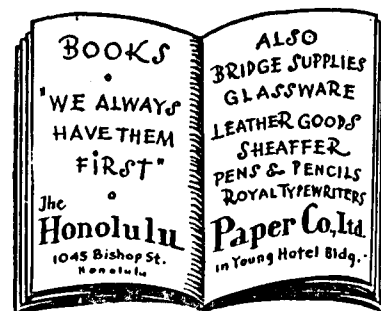
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Auxiliary, New York, is going forward with great interest and enthusiasm. Our aim is to have her visit every Mission in the Islands during her stay, so that she will be in a position to take back to New York first hand information of our work here, its problems and difficulties, as well as the countless evidence of God's blessing on it. She brings to us a sympathetic understanding of the work of the General Church, and of the Woman's Auxiliary, as well as inspiration for higher aims and practical help in attaining them. Our appreciation of her visit and its value can best be demonstrated by using her to the fullest extent. While here she is visiting the islands of Kauai, Molokai, Maui and Hawaii.

Miss Beardsley arrived on the Lurline on December 28, and attended the Staff meeting that same evening at the Bishop's House. On Friday, the 29th a reception in her honor was held at the Bishop's House from 3:30 to 5:30, and was largely attended. She will remain with us through Convocation, returning to the mainland on the Malolo on February 10. We are grateful to the National Executive Committee of the Woman's Auxiliary for making her trip to the Islands possible.—M. B. T.

A Delightful and Profitable Gathering at the Governor's Mansion

Through the courtesy of Governor Judd, the Diocesan Woman's Auxiliary sponsored a Yuletide Bridge and Tea on December 18 at Washington Place. The affair was under the efficient chairmanship of Mrs. Helen Short, and was a great success. The bridge players enjoyed their game on the large lanai. Tea was served in the Court and on the surrounding lawn to those not caring for bridge. Many availed themselves of this opportunity for a happy chat with friends amid such delightful surroundings. Hawaiian music added much to the charm of the afternoon.

As a result of this entertainment and further generous gifts from friends, the Woman's Auxiliary is happy to announce that only \$25 more is needed to complete its \$1,500 pledge for the maintenance of the work at St. Stephen's Mission, Waialua, for 1933.—M. B. T.

Christmas Cards Wanted

The Bishop asks again this year that all those who have a supply of Christmas cards which they are willing to give for the use of new and small Missions,

such as St. Paul's, Maunaloa, Molokai, will send them to him for distribution. The children in these schools are grateful for such cards, particularly cards which are devotional and appropriate to the Church year.

Emergency Fund Passes the Two-Thirds Mark

Mr. T. J. Hollander, the treasurer, reports that during the month past the Emergency Fund was increased by \$308.15, which makes the total now \$2,115.48. This fund aims to receive an extra voluntary contribution of \$1.00 or more from each baptized person in the Diocese.

Apportionments Still Unpaid

Mr. Hollander, the Diocesan Treasurer, desires to call the attention of all those concerned to the statement of finances on the last page of this issue of the Chronicle. He says that we are nearly \$1,700 behind for our general quotas and assessments, and asks that vestry treasurers send in without delay such amounts as are still in hand, but not paid in, from the Christmas and other 1933 offerings, applicable to our apportionments.

EVENTS FOLLOWING CONVOCATION

A Half-Day for the Clergy

On Monday, February 5, at 7 a. m., there will be a Corporate Communion of the Clergy with the Bishop as Celebrant. The Clergy are expected to remain together for devotions and conference until after the luncheon hour.

Other Annual Meetings

Concerning the Educational Conference under the Woman's Auxiliary, the All-Day Auxiliary meeting, and the Church Army Night full notice will be given on the printed program.

Entertainment

Arrangements for entertaining delegates to Convocation and other meetings connected with it, are in the hands of Mrs. H. M. Von Holt. Delegates who are making their own plans are asked to inform Mrs. Von Holt without delay.

In place of sending receipts for Gifts and Subscriptions to the "Chronicle" acknowledgment will be made, as from Nov. 1, 1933, as follows:—and where not mentioned, the amount is \$1.

Mrs. Helen Short; Mrs. R. A. McWayne, \$2; Miss Susan McBride; Mrs. W. P. Bloodgood; Miss Elizabeth Crehore; the same for Miss E. G. Pulcifer; Miss M. Payne; Mrs. W. L. Emory; Mrs. W. O. Shim, \$2; Miss H. Jackson, \$1.50; Mrs. M. Couzens; G. E. Robertson; Sam Wood, \$4; Mrs. Nora Rickard, \$2; Mrs. E. D. Maguire, \$2; Miss Jean Nowell; the same for Miss Abud; Miss Vera Day; Miss Edith McLeod, \$2; Mrs. Abbie North; Col. and Mrs. Harold Wellington Jones; Treasurer St. Andrew's Cathedral, \$100.

Mrs. Arthur Whithington; The Misses Gillett, \$2; Mrs. Edgar Barry; Mrs. Florence Lawrence; the same for Mother Ursula; Miss Margaret Fursey; Josephine M. Barnold; C. S. Hornung; the same for Mrs. T. M. Ewald; Sam Ching; Mrs. John McKim, \$5; Miss Annie Parke, \$5; Mrs. K. Richardson; W. A. Wadsworth, \$3; Capt. W. A. Roberts; Clara MacGregor, \$2; Mrs. Edward Dekum, \$2; Mrs. F. M. Ross; Mrs. B. L. Marx, \$5; Mrs. Arthur Whithington; L. T. Peck; Robbins B. Anderson, \$10; O. M. Bayley; Edith M. Phillips; Bishop Littell, \$50; Miss G. H. Potter; Robert M. Ling, \$2; H. Blackman; Miss L. Fern, \$2; Miss Mary Mitchell; Corinna M. Curtis; Mrs. May Caldwell, Mrs. C. N. Wilson; Mr. Joseph Yap.

JAPANESE CLERGYMAN AS INTERPRETER

On October 21, 1933, the Woman's Auxiliary held a regular meeting at the Good Samaritan Mission. It was opened with a hymn and followed by the Auxiliary Prayer both in English and Japanese. We were fortunate to have with us Dr. Staley who showed us the precious Book of Remembrance with full explanations of the purpose of the Book. She also spoke on the Armistice Day. Deaconess Potter and Mrs. Harrison were our guests, the former spoke on the Lord's Prayer. Rev. Ikezawa acted as an interpreter. The meeting closed with a singing of a hymn and a prayer.



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CONFIRMATIONS IN 1933

During December, Confirmations were held at Leahi Home, St. Elizabeth's, St. Andrew's Hawaiian, St. Andrew's Parish, St. Mary's and Holy Trinity, Honolulu; St. Stephen's, Waialua, and St. John's-by-the-Sea, Kahaluu.

The total number of persons confirmed during the year is 280, which is 39 more than in 1932, and the largest number in the four years of Bishop Littell's administration. The Confirmation text for the year, given to all Confirmation classes as their motto was: St. John, 15:16, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." The special Confirmation text for 1932 was: "Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?" (1 Cor., 3:16) In 1931, the text was: "Ye shall know the truth, and the truth shall make you free." (St. John, 8:32.) In 1930: "Wist ye not that I must be in my Father's house—About my Father's business?" (St. Luke, 2:49.)

CHRISTMAS THROUGHOUT THE ISLANDS

It was a wonderful Christmas for the Church of Hawaii.

In many places the number of Communion made was notable. Dean Ault reports the greatest number in the history of the Cathedral; the same story comes from Canon Cullen at Christ Church, Kona; Deaconess Swinburne tells us that every Communicant at St. Stephen's Mission, Waialua received; St. Clement's had a larger number at the midnight service than the seating capacity of the Church; and everywhere there was the story of a worthy Christmas.

From the reports, the men of the Church Army were everywhere in their districts with Christmas cheer and inspiration. The inclement weather seemed to have little effect at any place. The story of children's pageants and services is well told by the Rev. J. L. Martin after seeing the play put on by Captain Hamilton at Eleele, "we saw the Christmas spirit get hold of the players and transform them."

From St. Mary's and elsewhere we hear words of gratitude for the Woman's Auxiliary in bringing joy to children through the Good Cheer Fund. Other friends of missions are also mentioned with appreciative thanks.

GEMS FROM THE BISHOPS' PASTORAL LETTER

A WONDERFUL MESSAGE FOR THE NEW YEAR

Given to the Church at the November Meeting of the House of Bishops in Davenport, Iowa

I. America, Conserver of World Peace

Signs on the horizon give evidence of a growing suspicion among nations. Beneath the surface the world seethes with unrest. The horrors of the World War seem to be forgotten as nation rises against nation and competition in armament once again occupies a sinister place in the chancellories and parliaments of the world. Pacts and agreements, readily entered into, are regarded lightly, if not abandoned. The hopes of a peaceful and orderly world are shadowed by distrust and selfish ambition. Forbidding and terrible as the contemplation of a fresh outbreak may be, direful and disastrous as may be its consequences, unless America, as the most potential force to world peace can play a part consistent with her high ideals, and do it with Christian fidelity, a situation may ensue beyond her power to restrict or restrain. It is our duty as disciples of the Prince of Peace to insist upon policies that are consistent with the maintenance of equity, fair dealing and the sanctity of pacts and agreements among races and peoples. We are bound by every solemn obligation to wage unremitting war against war.

II. The Christian's First Loyalty: the Cross Above the Flag.

An excess of nationalism or an attitude of detached concern for the ills of other nations, together with the building up of an armed force beyond reasonable national needs, deprives us of any opportunity to be a conservator of the world's peace. Love of country must be qualified by love of all mankind; patriotism is subordinate to religion. The Cross is above the flag. In any issue between country and God, the clear duty of the Christian is to put obedience to God above every other loyalty.

No nation can live unto itself. We must cooperate or perish. War will finally be abolished only when Christ's spirit of forgiveness and reconciliation is in control of the world's international relations.

III. Experiments: Which of Them Will Solve Our Problems?

Involved in an economic situation which has left millions confronted by the horrors of unemployment and dire want in the midst of plenty, the world abounds in many and at times conflicting experiments which seek to meet the needs of suffering humanity. There is no certainty in the minds of most men as to which of these experiments will surely solve our problems. It is, however, our conviction that Christians must assert without compromise that no experiment which falls short of the demands of Christ can permanently advance the welfare of all mankind. No standards short of the Christian standards can lead us out of our darkness into light. No ideal save that of the kingdom of God can satisfy the minds of Christian people.

IV. National Recovery Depends Upon World Recovery

No experiment which seeks to bring recovery for any one group, industrial or agricultural, or any other, without considering the needs and welfare of all men, is in accord with the mind of Christ. If we would be saved, we must be saved together, for in God's sight all human beings of whatever kindred or tongue are equally precious. The members of the Church must make it clear that, as followers of the Master, they cannot give their support to any problem of reconstruction which does not recognize the fact that national recovery depends upon world recovery.

V. The Cross is the Symbol of a World Recovery Act

No mere reestablishment of an old economic order will suffice, and Christ de-

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mands a new order in which there shall be a more equitable distribution of material wealth, more certain assurance of security for the unemployed and aged; and above all else, an order which will substitute the motive of service for the motive of gain. Christians should face the fact that this new order can succeed only as the followers of Christ sacrifice and suffer greatly. It is not enough for us to "do our part." The Master calls for us to consecrate our all. For us the Cross stands as the symbol of a world recovery act. It demands that we become world recovery agents who dare to carry the Cross. It demands that through loyalty to our King we serve as leaders in bringing to pass a national and world recovery and redemption.

VI. Spiritual Values Remain Unimpaired—Lift Up Your Hearts

Though material values collapse, spiritual values remain unimpaired. We are the followers of those who faced lions without flinching, and who endured the perils of persecution without whine or whimper. In Him we find the assurance of final victory. God has not abdicated. Christ is not dead. The power of the Holy Spirit still prevails. The foundations of the Church remain secure. We cannot be dismayed, God reigns. We dare not be discouraged, Christ lives. We may not relax our Christian loyalty, the Holy Spirit moves again over a chaotic world. Let us prove our faith in practice, and nothing can withstand the spiritual momentum that must follow.

Lift up your hearts—a new Advent of the Son of Man is at hand.



Now that a New Year has arrived it is time for us all to put into operation the Episcopence. If "an apple a day keeps the doctor away," then it is true that "a penny a meal makes the old debt congeal." Half the proceeds from the Episcopence, or Bishop's Pence Boxes, goes to the parish and half for the payment of Diocesan debts. Confer with Mr. Hollander or the Rev. E. Tanner Brown on methods of procedure.

On the First Sunday in Advent, Bishop Littell confirmed a class of twenty-five at St. Elizabeth's Church. The class was made up mostly of young Church boys and girls from the other islands, who are attending school at the Kamehameha Schools in Honolulu. The class was prepared and presented by Canon Kieb, Priest in charge of St. Elizabeth's.

Many a financially comfortable person started as a possessor of a baby bond.



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St. Andrew's Cathedral Parish.....	\$ 3,500.00	\$2,010.00	\$350.00	\$350.00	\$ 32.86
St. Andrew's Haw'n Congregation..	750.00	680.72	52.50	52.50	12.20
St. Peter's (Chinese), Honolulu.....	660.00	660.00	29.25	29.25	12.20
St. Clement's, Honolulu.....	750.00	400.81	52.50	52.50	15.56
St. Elizabeth's (Chinese), Honolulu	350.00	350.00	17.50	17.50	10.00
Epiphany, Honolulu.....	250.00	166.95	17.50	.....	4.45
St. Mary's Mission.....	150.00	95.27	7.00	7.00	3.00
St. Mark's Mission.....	115.00	34.72	6.00	.....	.....
St. Luke's (Korean), Honolulu.....	100.00	100.00	11.75	5.00	1.00
Holy Trinity (Japanese).....	150.00	150.00	11.75	16.80	1.25
Good Shepherd, Wailuku, Maui.....	350.00	350.00	29.25	29.25	15.40
Holy Innocents', Lahaina.....	150.00	150.00	17.50	17.50	8.20
St. John's, Kula, Maui.....	35.00	35.57	7.00	7.00	5.40
Holy Apostles', Hilo.....	150.00	150.04	22.25	22.50	3.44
St. Augustine's, Kohala.....	175.00	180.30	11.75	11.75	.....
St. Augustine's (Korean), Kohala..	25.00	25.00	6.00	6.00	.....
St. Paul's, Makapala, Hawaii.....	150.00	150.00	6.00	6.00	.....
St. James', Kamuela, Hawaii.....	60.00	60.00	6.00	6.00	.....
St. Columba's, Paauiilo.....	150.00	53.70	6.00	6.00	.....
Christ Church, Kona, Hawaii.....	280.00	157.89	17.50	.....	.....
St. James', Papaaloa, Hawaii.....	150.00	155.00	6.00	6.00	.....
All Saints', Kapaa, Kauai.....	250.00	250.00	10.00	20.00	7.35
West Kauai Missions, Kekaha.....	60.00	60.00	6.00	6.00	2.65
Emmanuel Mission, Eleele, Kauai..	25.00	3.20	2.00	.....	2.00
St. Alban's, Iolani School.....	175.00	175.00	5.00	5.00	5.48
Good Samaritan, Honolulu.....	20.00	20.00	2.00	2.00	3.47
Galilee Chapel, Seamen's Institute..	.....	.....	.....	.....	.....
St. John's-by-the-Sea, Kahaluu.....	40.00	40.00	2.00	2.00	4.16
St. Paul's, Mauna Loa, Molokai.....	10.00	15.62	2.00	2.00	.....
Holy Cross, Hoolehua, Molokai.....	10.00	10.00
St. Stephen's, Haleiwa.....	15.00	69.90	2.00	2.00
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Leilehua Sunday School.....	50.00	60.32
St. Andrew's Priory, Honolulu.....	200.00	202.00
Young People's Service League.....	25.00	25.00	.....	.....	.....
Moanalua Sunday School.....	10.00	4.79	2.00	.....	.....
To December 31, 1933.	\$ 9,390.00	\$7,103.80	\$724.00	\$687.55	\$150.07

All monies contributed for missions should be sent to T. J. Hollander, Treasurer, Bishop's office, Emma Square, Honolulu, as soon as possible.

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